

आदिकविश्रीमद्वाल्मीकिमहर्षिप्रणीतबृहत्योगवासिष्ठः

# BRAHADYOGAVAASISHTAM

JNAANA RAAMAAYANAM

[DVITEEYA RAAMAAYANAM]

COMPOSED BY

VAALMIKI MAHARSHI

उत्पत्तिप्रकरणम् तृतीयम्

UTPATTI PRAKARANAM

THIRD SECTION

[THE PRODUCTION OF THE JAGAT-PHENOMENON]

CHAPTER FIFTY ONE

[POWER OF CHITTA (5)]

{THE TOTALITY-MIND CALLED BRAHMAA}

Sanskrit text, Translation and Explanation

by

*Narayanalakshmi*

1

DEDICATED

TO

ALL THE SEEKERS OF TRUTH

**ABOUT THE AUTHOR**

Narayanalakshmi

Narayanalakshmi (Shubhalakshmi), an ascetic spent most of her life in the Himalayan terrain, engaged in the penance of knowledge. She is well-versed in all philosophies and is a scholar in Sanskrit language. Her mission in life is to retrieve the lost knowledge of the ancient Rishis and offer it unblemished to all the seekers of the Truth. She is from Bangalore, Karnataka, India.

## CHAPTER FIFTY ONE

POWER OF CHITTA (5)  
THE TOTALITY-MIND CALLED BRAHMAA

## वसिष्ठोवाच

Vasishta spoke

इत्युक्तवान्स भगवान्मया कमलसंभवः रघूद्वह पुनः पृष्ठो वाक्यमाक्षिप्य भूतपः। (92.01)

So did the 'Lord born out of the lotus', the 'Caretaker of all beings' instruct me; but I objected to his word and questioned like this.

त्वयैव भगवन्प्रोक्ताः शापमन्त्रादिशक्तयः अमोघा इति, ता एव कथं मोघाः कृताः पुनः। (92.02)

Bhagavan! You alone have told me before, that the powers of curses and chants can never fail! Now how do you say that they become powerless in the case of the mind?

शापेन मन्त्रवीर्येण मनोबुद्धीन्द्रियाण्यपि सर्वाण्येव विमूढानि दृष्टानि किल जन्तुषु। (92.03)

When curses are uttered, by the power of the Mantra, the victim is affected in the mind, intellect and the senses. There are many events in the history to prove this!

यथैतौ पवनस्पन्दौ यथा स्नेहतिलौ यथा अभिन्नौ तद्वदेवैतौ मनोदेहौ स एव तत्। (92.04)

Mind and the body can never be separated like the wind and its movement, or the oil and its viscosity; that (mind) alone is this (body).

अथ नास्तीह वा देहः केवलं चेतसैव सः मुधानुभूयते स्वप्नमृगतृष्णाद्विचन्द्रवत्। (92.05)

If the body is really non-existent, then one experiences the effect of the curse falsely in the mind only, as it happens in a dream, or like an illusory experience like the mirage-waters or double-moon vision.

एकनाशे द्वयोरेव नाशोऽत्राभ्युपपद्यते अवश्यं भवितुं मनोनाशे देहपरिक्षयः। (92.06)

If one is destroyed, it has to be agreed that the other also has to perish, and therefore, with the destruction of the mind, the body also has to cease to exist (and if the body dies, mind also has to perish).

मनः शापादिभिर्दोषैः कथं नाक्रम्यते प्रभो कथमाक्रम्यते वापि ब्रूहि मे परमेश्वर। (92.07)

Parameshvara! Tell me, how can the mind remain unaffected by curses or get affected otherwise?

## ब्रह्मोवाच

Brahmaa spoke

न तदस्ति जगत्कोशे शुभकर्मानुपातिना यत्पौरुषेण शुद्धेन न समासाद्यते जनैः। (92.08)

There is nothing in this world that cannot be attained by sincere effort by one who desires the 'Supremely auspicious' state.

TWO TYPES OF BODIES

आब्रह्मस्थावरान्तं च सर्वदा सर्वजातयः सर्व एव जगत्यस्मिन्द्विशरीराः शरीरिणः।

एकं मनःशरीरं तु क्षिप्रकारि सदा चलं अकिञ्चित्करमन्यत्तु शरीरं मांसनिर्मितम्। (92.09,10)

Starting from Brahmaa to the lowermost life-form of a plant, all species of living things in this Jagat have two types of bodies. One is the Mind-body, which is always on the move and which instantly acts. The other one is made of flesh, and does not do anything (because it is inert).

तत्र मांसमयः कायः सर्वस्यैव संगतः सर्वैराक्रम्यते शापैस्तथा विद्यादिसंचयैः। (92.11)

The body made of flesh is in contact with other bodies made of flesh, and gets affected by the curses and the magical spells (and also weapons and other things which injure the body).

मूकप्रायो ह्यशक्तोऽसौ दीनः क्षणविनश्वरः पद्मपत्राम्बुचपलो दैवादिविवशस्थितिः। (92.12)

The 'body made of flesh' is weak, dumb (has no ability to speak), ready to perish at any moment (fragile), unstable like the water drop rolling on the lotus leaf (keeps oozing out liquids, airs continuously), helpless, and under the control of the outside forces (like natural calamities, accidents, and gets bullied by stronger persons).

मनोनाम द्वितीयोऽयं कायः कायवतामिह स आयतोऽपि नायतो भूतानां भुवनत्रये। (92.13)

The second body of the embodied ones is called the 'Mind'(Manas).

In all the three worlds, it is not under one's control (for the Vaasanaa-bound Jeeva), though it is under one's control (for those who make effort).

पौरुषं स्वमवष्टभ्य धैर्यमालम्ब्य शाश्वतं यदि तिष्ठत्यगम्योऽसौ दुःखानां तदनिन्दितः। (92.14)

If one remains taking recourse to sincere effort, always maintaining a courageous stand (discipline and dispassion), then being taintless, one is never troubled by afflictions.

यथा यथासौ यतते मनोदेहो हि देहिनां तथा तथासौ भवति स्वनिश्चयफलैकभाक्। (92.15)

In whichever manner, the mind-body of the embodied being strives, it manifests in that very manner, fructifying its own intention.

सफलो मांसदेहस्य न कश्चित्पौरुषक्रमः मनोदेहस्य सफलं सर्वमेव स्वचेष्टितम्। (92.16)

The flesh-body (being inert) cannot attain any result with effort; but the Mind-body attains everything it strives for.

पवित्रमनुसंधानं चेतः स्मरति सर्वदा निष्फलास्तत्र शापाद्याः शिलायामिव सायकाः। (92.17)

Curses etc, fail to affect the mind which is always absorbed in the contemplation of the Supreme (and which is not after the sense-pleasures), like arrows cannot pierce the hardened surface of the rock.

पतत्वंभसि वह्नौ वा कर्दमे वा शरीरकं मनो यदनुसन्धत्ते तदेवाप्नोति तत्क्षणात्। (92.18)

Whether the body falls into the mire, or fire or water, the very next moment it experiences only that which the mind is thinking.

पुरुषातिशयः सर्वः सर्वभावोपमर्दने ददात्यविघ्नेन फलं मनो हि मनसो मुने। (92.19)

When one strives hard for the fulfilment of his desire (for the worldly-achievements or Moksha) to the exclusion of all other things, mind alone bestows the fruit without any problem to the mind itself!

पौरुषेण बलेनान्तश्चितं कृत्वा प्रियामयं कृत्रिमेन्द्रेण दुःखार्तिर्न दृष्टा सा मनागपि। (93.01)

Having filled the whole mind with the thought of his beloved (Ahalyaa) through sincere effort, the suffering rendered through all punishments was never experienced in the least, by the 'other Indra'.

पौरुषेण मनः कृत्वा नीरागं विगतज्वरं माण्डव्येन जिताः क्लेशाः शूलप्रान्तेऽपि तिष्ठता। (92.21)

Having made the mind free of desires and discarding the fever of delusion with effort, Sage Maandavya conquered all the pains even when he stayed nailed to the stake.

{There was a great sage by name Maandavya. He was performing penance and was in trance. A number of soldiers, who were chasing a thief who had run away with the jewels which belonged to the king, came that way and enquired Maandavya about the thief, who was seen contemplating outside the hut. The thief had actually entered the hermitage of Maandavya and dropped the jewels there, before he ran away. Maandavya was not aware of anything since he was in blissful trance.

Maandavya did not answer the soldiers, as he did not hear that question in the first place, since he was in trance.

The soldiers were annoyed and mistook his silence. They moved about in the hermitage and found the missing jewels there and took Maandavya to the Court of the King. The king, going by circumstantial evidence, quickly decreed that he be impaled on the stake. Known as Aani or kazhu maram, the stake was something similar to a giant nail, buried in the ground with the sharp edge projecting out, some five or six feet above ground level. The person who was to suffer the punishment would be made to sit on the stake. The sharp edge of the stake that had entered his body through the anus would emerge from somewhere close to the nape of the neck, thus killing the person. But that is a very slow process and would take even a day or two. Maandavya found himself impaled on the stake when he came out of the trance. He could not understand as to why this had happened to him. By that time, a large crowd had gathered around him and he was soon recognized by the wise in the crowd.

They immediately rushed to the king and informed him about the person who was impaled on the stake.

The king realized his mistake, released Maandavya from the stake and begged for his forgiveness. But the sharp edge of the stake (Aani) which protruded from his neck could not be removed since the skin had grown around that metal portion. The Aani had become a part of his body. Later he was known by the name of Aani Maandavya.

Maandavya was not at all annoyed at the king. He wanted to know the reason why this happened to him and therefore went to Dharma Raja (Yama who judges the actions of the humans). 'Sage, you played cruel games when you were a boy,' replied Dharma. 'You used to catch dragonflies, cut the edge of their tails, insert sharp twigs attached to strings and used to hold the string in your hand while the poor insects tried to fly away; but were stopped by the tether by which they were held.

The punishment you suffered was a direct result of your cruel games, when you were a boy,' he said. 'Your sense of proportion is off-balance,' said Maandavya. 'The quantum of an error, or a mistake or crime should be measured with due respect to other factors like age and intelligence. What I did was something when I was ignorant and I was not even twelve years old then. You should have taken cognizance of this fact. You failed in your duty. I curse you to suffer what I underwent this day. You would be born to a maidservant and would go through humiliation a thousand times greater than that I suffered. And thus was Vidura (of MahaaBhaarata) born.}

अन्धकूपस्थितेनापि मानसैर्यज्ञसंचयैः ऋषिणा दीर्घतपसा संप्राप्तं वैबुधं पदम्। (92.22)

There is the instance of Rishi named DheerghaTapas (Yashtukaama) attaining the Heaven by performing the Sacrificial-rites in the mind itself, remaining inside the dark well.

{Yashtukaama was a Sage renowned for his penance. He once started from his home to collect materials for performing a Sacrifice (Yajna). Unfortunately he fell inside a dark well. As the time fixed for the sacrifice arrived, he performed the Sacrifice in his mind itself without missing even the smallest detail. Indra the lord of the Heaven, was pleased by this. He descended down from the Heaven, rescued the Sage from the dark well and took him to the Heaven with him.}

इन्दुपुत्रैर्नरेरेव पुरुषाध्यावसायतः ध्यानेन ब्रह्मता प्राप्ता सा मयापि न खण्ड्यते। (92.23)

The sons of Indu attained the state of Brahmaa by contemplating with full effort.

Even I, the original Brahmaa, do not have the power to change that!

अन्येऽपि सावधाना ये धीराः सुरमहर्षयः चित्तात्स्वमनुसन्धानं न त्यजन्ति मनागपि। (92.24)

Others also like many Devas and Maharshis, who are absorbed in the Knowledge-penance and whose intellects are stabilized in the Supreme state, do not discard the contemplative state from the mind, even a little.

आधयो व्याधयश्चैव शापाः पापदृशस्तथा न खण्डयन्ति तच्चित्तं पद्मघाताः शिलामिव। (92.25)

Mental afflictions, diseases, curses, and wicked beings (demons and ogres) cannot even in the least, affect the mind, which does not swerve from contemplation (and stays firmly in the Knowledge of Brahman), like the rock does not break by getting hit by the lotuses.

ये चापि खण्डिताः केचिच्छापाद्यैराधिसायकैः स्वविवेकाक्षमं तेषां मनो मन्ये विपौरुषम्। (92.26)

If you find anyone affected by the curses or some powerful missiles, it is only because they were not fully absorbed in their effort (of realizing the Self), or their intellect lacked discrimination (and was tainted by arrogance, desire, anger, delusion, etc) (like Gadheya, Nahusha and others).

न कदाचन संसारे सावधानमना मनाक्स्वप्नेऽपि कश्चिद्दृश्ये वा दोषजालैः खिलीकृतः। (92.27)

A person who is extremely careful not to swerve from the path of contemplation (Brahman knowledge), cannot be affected (rendered helpless) by any network of faults, be it the dream state or the waking state.

मनसैव मनस्तस्मात्पौरुषेण पुमानिह स्वकमेव सवकेनैव योजयेत्पावने पथि। (92.28)

Therefore, an embodied person should guide his own mind by his own mind in the sacred path (of the Knowledge-attainment) with extreme effort that is possible.

MIND ALWAYS SLIPS OFF TO THE INCORRECT KNOWLEDGE, NAMELY THE REALNESS OF JAGAT

प्रतिभातं यदेवास्य यथाभूतं भवत्यलं क्षणादेव मनः पीनं बालवेतालवन्मुने। (92.29)

Even at the slightest appearance of the world (as real), the mind reverts back to its deep-rooted belief in the realness of the Jagat instantly, and gets swollen up as that experience, like a Vetaala (vampire) possessing a child (which is trapped by its own belief in the realness of the vampire).

प्रतिभासस्यानुपदं प्राक्तनीं स्थितिमुञ्जति कुलालकर्मानुपदं घटो मृत्पिण्डतामिव। (92.30)

The mind discards its previous state (of the desire for Moksha), and shines as anything as per the conception (rising by the momentary delusion), like the pot discards its previous clay-ness (and becomes hard) as per the intention of the pot-maker.

प्रतिभासार्थतामेति क्षणादेव मनो मुने स्पन्दमात्रात्मकं वारि यथा तुङ्गतरङ्गताम्। (92.31)

Hey Muni! The calm water (in the ocean) which is just quivering mildly, rises all of a sudden as a high wave; likewise, the mind becomes anything in an instant (as per the Vaasanaa-force).

अनुसन्धानमात्रेण सूर्यबिम्बेऽपि यामिनीं मनः पश्यति अशुद्धाक्षश्चन्द्रबिम्बे द्वितामिव। (92.32)

By just thinking deeply, the mind sees the night in the sun's sphere also, like a person with faulty vision sees the moon as doubled.

यत्पश्यति तदेवाशु फलीभूतमिदं मनः सह हर्षविषादाभ्यां भुङ्क्ते तस्मात्तदेव तत्। (92.33)

Whatever it perceives (with whatever desire or belief), the mind experiences its result also as per its conception immediately. Because of that, it experiences the joy or pain in whatever it perceives (as per the level of its belief).

प्रतिभानुपदं चेतश्चन्द्रेऽप्यग्निशिखाशतं दृष्ट्वा दाहमवाप्नोति दग्धं च परितप्यते। (92.34)

As per the conception rising in it (with lack of reason), the mind perceives hundreds of blazing flames even in the moon and has the experience of burning. Thus it burns, and suffers immensely.

प्रतिभानुपदं चेतः क्षारेऽपि हि रसायनं दृष्ट्वा पीत्वा परां तृप्तिं याति वल्गति नृत्यति। (92.35)

As per the conception rising in it, the mind perceives nectar even in the salty water, drinks it and then experiencing immense satisfaction, jumps and dances.

प्रतिभानुपदं चेतो व्योमन्यपि महावनं दृष्ट्वा लुनाति लूत्वा च पुनरारोपयत्यलम्। (92.36)

As per the conception rising in it, the mind perceives a great forest even in the empty sky, cuts away all the trees also completely, again raises all the trees and makes a forest once again (as meaningless enterprises).

इत्थं यदेव परिकल्पयतीन्द्रजालं क्षिप्रं तदेव परिपश्यति तात चेतः।

नासज्जगन्न च सदित्यवगम्य नूनं लूनां दशं विविधभेदवतीं जहीहि। (92.37)

In this manner, whatever it imagines, the mind magically perceives that very thing, my son.

Understanding the world to be neither real nor unreal, cut asunder the perceived phenomenon.

Cast afar the idea of manifold varieties.

वसिष्ठोवाच

Vasishta spoke

इति मे भगवता पूर्वमुक्तं तदेतदद्य तुभ्यं कथितम्। (93.01)

I have explained to you Rama what Lord Brahmaa told me in the past.

#### WHAT IS BRAHMAA-STATE OF BRAHMAN?

[Brahman-state is the basic reality-state that is not in any space and time frame, is not a thinking planning entity, is not any divine ruler, is not in any special heaven, is not anything at all that can be understood by the mind, intellect or senses.

The Reality-state is just the Reality-state that has no form or name; for nothing exists outside of it, to name it or explain it. It alone is.

You, I, and all that you see as the world, is nothing but the mind painting pictures on this emptiness of Reality state.

*What is this mind and how it came to be about?*

Mind is some agitation. This agitation is not the real agitation as understood in the perceived world; but is just the very nature of Reality, like the quivering state of the ocean. This agitation exists as the endless potential states that can be any perceived experience of anyone from a cell-thing to a Shiva who rules all.

These potential states are the essence of the Reality-state.

Reality-state exists as all the potential states. It does not 'know them'; it 'is them'; so it knows them like you know your limbs or a tree knows itself.

This 'knowing itself' is alone appears as 'all the living entities knowing their perceived objects'.

It is named by us as Brahman, Chit, etc. It is actually nameless and is just all that is there as the perceived.

The 'entire perceived bound by various time and space modes' is the potential state, as Reality.

This alone is the world that appears as if experienced.

This 'as if experienced' is understood as the mind.

This mind is named as Brahmaa. This Brahmaa is actually the Brahman as the mind-state.

This Brahmaa is made of many minds. These many minds are cut off from the knowledge of the Reality and stay as the 'light imprisoned inside tiny pots'. These imprisoned states of Brahmaa are called the Jeevas.

Reality is just the emptiness of all; empty of emptiness also. It is termed as Brahman.

Reality is the potential essence of all the perceived. It is termed as Chit.

Reality is the very perceiving process which produces the perceived worlds. It is termed as Brahmaa.

These three words 'Brahman, Chit, and Brahmaa' are not three separate entities; but the same thing named by us differently.

Actually the indescribable emptiness alone is there as the 'right knowledge'.

Except that, whatever is captured by the senses is the 'false knowledge'.

Right knowledge is masked by the false knowledge.

You as an ego are also false knowledge. Reality is masked by your ego also.

When you tear off the mask through reason, then Reality alone is understood as real; and the reality of the world vanishes off like the ghost vanishing off for the child who is taught reason.

What never was really there is not produced or destroyed, like a ghost.

Jagat is also non-existent except as the mind-construes. It is not produced at all.]

तस्मादनाख्यानाद्ब्रह्मणः सर्वतः सर्वमनाख्यानमुत्पद्यते स्वयमेव तद्धनतां प्राप्य मनः संपद्यते। (93.02)

'From that Indescribable Brahman' alone, the 'indescribable' (Jagat) gets produced as everything all around; that itself becomes dense, and the mind gets formed (which agitates as the varieties of conception-states).

तन्मनस्तन्मात्रकल्पनपूर्वकसन्निवेशं भवति, ततस्तैजसः पुरुषः संपद्यते, सोऽयं ब्रह्मेत्यात्मनि नाम कृतवान्।

That mind becomes a ready-state for the conception of subtle elements.

Then rises the subtle lustrous form (as the totality of all conceptions) (or a random collection of ‘varieties of Vaasanaas’ that are similar in structure). That person names himself as Brahmaa, the expanded one.

तेन राम योऽयं परमेष्ठी तन्मनस्तत्त्वं विद्धि। (93.04)

Therefore Rama, understand that ‘this Supreme Creator Brahmaa’ is just the ‘principle of Mind’ (which is the state of conception that rises as a world-state).

समनस्तत्त्वाकारो भगवान्ब्रह्मा संकल्पमयत्वाद्यदेव संकल्पयति तदेव पश्यति। (93.05)

Bhagavaan Brahmaa, who is the personified form of the (totality) mind, is just made of conceptions only; and whatever he conceives, he sees that alone.

ततस्तेनेयमविद्या परिकल्पिता अनात्मन्यात्माभिमानमयीति तेन ब्रह्मणा गिरितृणजलधिमयमिदं क्रमेण जगत्परिकल्पितम्। (93.06)

Then this ‘Avidyaa’ was conceived by him, ‘which exists as the self-conceit as identified with the non-self. Later this ‘Jagat filled with hills, grass, oceans’ was conceived in a methodical manner.

[Avidyaa is what makes the unreal seen as the real, and blocks the real.

Self-conceit or Abhimaana exists as the extreme attachment one has towards the body, which one believes as the Self.]

इत्थं क्रमेण ब्रह्मतत्त्वादियमागता सृष्टिरन्यत एवागतेयमिति लक्ष्यते। (93.07)

In this manner, the Creation arising from the principle of Brahmaa (who is the Chit itself appearing as the conception-state), is understood by the ignorant as arising from some other source (that is inert like Paramaanu etc).

तस्मात्सर्वपदार्थानां त्रैलोक्योदरवर्तिनां उत्पत्तिर्ब्रह्मणो राम तरङ्गाणामिवार्णवात्। (93.08)

Therefore, ‘all the objects that stay inside the belly of the three-worlds’ rise from Brahmaa alone, like waves rising from the ocean (for no purpose, but as the very nature of Reality).

य एवमनुत्पन्ने जगति या ब्रह्मणश्चिन्मनोरूपिणी साहंकारे परिकल्प्य ब्रह्म ब्रह्मतामेति। (93.09)

When the ‘appearance of the Jagat is like this’ has not risen at all actually, the Brahman attains the state of Brahmaa by conceiving the ‘Ahamkaara’ through the ‘mind-form of Brahmaa’ which is established in the Chit.

[If you want a step by step process to satisfy your mind, then divide the Reality into two states of manifest and unmanifest.

In the unmanifest state where no world is there, the world is experienced as a mind; and that mind is given the name of

Brahmaa the Creator. Mind is nothing but a process of perception that is always existent as the nature of Reality (Brahman).]

JEEVAS AND THEIR STATE OF IGNORANCE

यास्त्वन्याश्चिच्छक्तयः सर्वशक्तेरभिन्ना एव कल्प्यन्ते। (93.10)

This conceiving power of Brahmaa gives rise to other powers of the Chit (individual selves named the Jeevas) which do not differ from it in any manner.

[There is no individual entity as a Brahman or Brahmaa or Jeevas. All these divisions are just the ‘words with meanings’ that are invented to describe the process of perception by the deluded Jeevas; and belong to the ignorant minds only.

What exists is just the indescribable Reality-state called Brahman which stays as the perceived experience.

This experience creates the Jeeva-state of ignorance who perceives it as real.]

जगति स्फारतां नीते पितामहरूपेण मनसा समुल्लसन्ति। (93.11)

When the Jagat becomes an extensive field of experience, the individual Jeevas exist happily (enjoying the deluded state) because of the mind existing as the Grandfather Brahmaa.

एते सहस्रशोऽपि परिवर्तमानजीवा उच्यन्ते। (93.12)

These ‘countless in number’ are known as the ‘revolving Jeevas’.

[It is not that a Jeeva is produced with an individual character by a Creator-entity called Brahmaa.

Brahman exists as the potential state of perception.

Brahmaa exists as the process of perception.

Jeevas exist as the outcome of perception.

It is as if Brahmaa (just a totality process) (like a machine) takes some agitations (Vaasanaas) in a random manner, and throws them at the empty canvas; and instantly so many shapes with different colours start moving and acting; they invent names for themselves; and believe that they are specially created by a divine entity who is also very special, because he created them. Vaasanaas randomly join together and they become the perceiving Jeevas; then invent their individuality for themselves and believe also that they are conscious real beings.]



तेऽभ्युदिता एव चिन्नभसो नभसि तन्मात्रैरावलिता गगनपवनान्तर्वर्तिनश्चतुर्दशविधा  
ये भूतजातमध्यतयाभ्यासे तिष्ठन्ति तस्या एव प्राणशक्तिद्वारेण प्रविश्य  
शरीरं स्थावरं जङ्गमं वापि बीजतां गच्छन्ति। (93.13)

As soon as they (the revolving Jeeva-states without any identity as such) rise from the 'Chit-space'  
(through the churning process of perception, like some dust-particles),  
they get enveloped by the 'Tanmaatras' or the subtle elements in the illusory sky;  
get carried by the wind in the sky (get endowed with power to move through the Praana-power, staying inside the  
Vaata-Skandhas/wind-regions of varied measure of movements);  
and enter the bodies of moving or non moving things,  
through the vital powers of the beings in the fourteen types of worlds,  
and attain the seed-state (the 'to be born' state).

तदनु योनितो जगति जायन्ते

तदनु काकतालीययोगेनोत्पन्नवासनाप्रवाहानुरूपकर्मफलभागिनो भवन्ति। (93.14)

Then, residing in the wombs, they get born;  
and then by the sheer fact of co-occurrence, they experience the fruits of actions of any Vaasanaa which  
randomly attaches to them, from the flood of Vaasanaas arising from Brahmaa (the totality-perception process).

ततः कर्मरज्जुभिर्वासनावलिताभिर्बद्धशरीरा भ्रमन्तः प्रोत्पतन्ति च। (93.15)

इच्छैवैता भूतजातयः। (93.16)

Then, bound to the physical body by the enveloping Vaasanaas and the ropes of action, they wander about,  
rising and falling repeatedly. These creatures are just (bundles of random) 'desires'.

[These ignorant false-entities called Jeevas become part of successive dreams, with no fixed identity and exist as the  
particular dream-characters; get born with the dream and die when the dream ends. They are not individuals at all; and there  
is no chance of any rebirth also. They just rise like dust and dissolve off like dust.]

काश्चिज्जनसहस्रान्ताः पतन्ति वनपर्णवत्कर्मवात्या परिभ्रान्ता लुठन्ति गिरिकुक्षिषु। (93.17)

Some thousands fall like the leaves in the forest, float all over blown by the 'winds of action', and roll in  
the deep belly of the mountains (solid-looking worlds).

अप्रमेयभावाः काश्चिच्चित्सत्ताज्ञानमोहिताः चिरजाता भवन्तीह बहुकल्पशतान्यपि। (93.18)

Some with immeasurable lives, deluded by the ignorance about the existence of Chit (as the Reality), get  
births for quite a long time, even more than hundreds of Kalpas (existing only as the Vaasanaa-fulfilment states).

काश्चित्कतिपयातीता मनोरमभवान्तराः विहरन्ति जगत्यस्मिञ्शुभकर्मपरायणाः। (93.19)

Some go through only fewer life-existences, are always happy within, and wander in this world engaged  
in performing only auspicious acts (bound by SattvaGuna, which may eventually lead to the quest for Knowledge).

काश्चिद्विज्ञातविज्ञानाः परमेव पदं गताः वातोद्भूताः पयोमध्यं सामुद्रा इव बिन्दवः। (93.20)

Some realize the truth and attain the Supreme state, like water-drops of the ocean rising up and flying  
high, by getting blown by the winds.

[When false entities called Jeevas realize the truth of their existence, the Reality alone gets left back, and the 'suffering Jeeva-  
entity' vanishes like the false information vanishes when truth is understood.

When the reflection understands that it is mirror in essence, it stays as the mirror only.]

उत्पत्तिः सर्वजीवानामितीह ब्रह्मणः पदात् आविर्भावतिरोभावभङ्गुरा भवभाविनी। (93.21)

In this manner alone, all the beings that get produced from the state of Brahmaa, appear and disappear  
within an instant-span, and experience the illusory world.

[Since 'Time' is non-existent in the Reality state, the perceived worlds seen in time/space frames exist like a wide-spread dream  
in some imagined time-principle.

Therefore, what is countless Kalpas for the world-beings is not an 'occurrence in time' at all, in the Reality state.

All that happened has not happened at all. Therefore Reality-state is not affected at all.

How can that which is unreal exist in the Truth state?

Paradox; isn't it?

Brahman is a paradox only; the human mind cannot capture it if it is alive; kill the mind and see with Knowledge alone as the  
state of the mind; paradox will vanish off by itself.]

BEWARE OF THE POISONOUS WORLD CREEPER

[Be wary of the very ancient wild creeper of the world-network.]

वासनाविषवैषम्यवैधुर्यज्वरधारिणी,

Hey RamaBhadra! By its very touch, the poison of Vaasanaas will affect you, and make you suffer immensely by rising your fever (of delusion);

अनन्तसंकटानर्थकार्यसत्कारकारिणी,

it will madden you enough so that you end up doing endless meaningless actions, resulting in untold miseries;

नानादिग्देशकालान्तशैलकन्दरचारिणी,

it spreads out all along the caves of the mountain namely the various types of space-time phenomenon;

रचितोत्तमवैचित्र्यविहिताऽऽसंभ्रमाऽसती,

it creates delusions of various natures which are unreal.

एषा जगज्जङ्गलजीर्णवल्ली संयक्समालोककुठारकृता वल्लीव

विक्षुब्धमनःशरीरा भूयो न संरोहति रामभद्र। (93.22,23,24)

Take the 'axe of proper analysis (practice of Vichaara endowed with Viveka and Vairaagya)' and cut asunder this old and densely grown creeper of the Jagat-jungle; then, collapsing down lifeless like the creeper, the mind and body both will get destroyed, never ever to rise again.